CONFIDENTIAL.] [No. 42 of 1911.

# REPORT

ON

# NATIVE PAPERS IN BENGAL

FOR THE

## Week ending the 21st October 1911.

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CONTENTS.

# LIST OF NEWSPAPERS.

[*Corrected up to the 24th August 1911.*]

| No | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| | **BENGALI.** | | | | |
| 1 | "Bangaratna" ... ... | Krishnagar ... | Weekly ... | Kanai Lal Das, Karmokar, age 24 | 1,500 |
| 2 | "Bangavasi" ... ... | Calcutta ... ... | Do. ... | Behary Lal Sarkar, Kayastha, age 54; Hari Mohan Mukherji, Brahman, age 48; Satyendra Kumar Bose. | 15,000 |
| 3 | "Bankura Darpan" ... | Bankura ... ... | Do. ... | Ram Nath Mukherji, V.L M S., Brahmin, age 50; Bisvanath Mukherji, B.L., age 48 years, Brahman. | 453 |
| 4 | "Basumati" ... ... | Calcutta .. ... | Do. ... | Sasi Bhusan Mukherji, age 45 years; Hari Pada Adhikari, age 40; Mani Lal Banerji, age 35. | 17,000 |
| 5 | "Birbhum Hitaishi" ... | Bolpur ... ... | Do. ... | Raj Ranjan Sen Gupta, age 45 ... | 732 |
| 6 | "Birbhum Varta" ... | Suri ... ... | Do. ... | Debendra Nath Chakravarti, Brahmin, age 37, | 948 |
| 7 | "Burdwan Sanjivani" ... | Burdwan ... ... | Do. ... | Prabodha Nanda Sarkar, Kayastha ... | 900 to 1,000 |
| 8 | "Chabbis Pargana Vartavaha." | Bhawanipur ... | Do. ... | Hem Chandra Nag, B.A., Kayastha, age 28. | 500 |
| 9 | "Chinsura Vartavaha" ... | Chinsura ... ... | Do. ... | Dina Nath Mukherji, Brahmin, age 45 | 1,200 |
| 10 | "Dainik Chandrika" .. | Calcutta ... ... | Daily ... | Hari Dass Dutt, Kayastha, age 40 ... | 500 |
| 11 | "Education Gazette" ... | Chinsura ... ... | Weekly ... | Pundit Nibaran Chandra Bhattacharyya, Brahmin, age 55 years. | 1,400 |
| 12 | "Hindustan" ... ... | Calcutta ... ... | Do. ... | Hari Das Dutt, Kayastha, age 40 ... | 1,000 |
| 13 | "Hitavadi" ... ... | Ditto ... ... | Do. ... | Anukul Chandra Mukherji, *Editor*; Jogendra Kumar Chatterjee and Manindra Nath Bose, *Sub-editors*. | 30,000 |
| 14 | "Jagaran" ... ... | Bagerhat ... ... | Do. ... | ..... | About 200 |
| 15 | "Jasohar" ... ... | Jessore ... ... | Do ... | Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha. | 500 |
| 16 | "Kalyani" ... ... | Magura ... ... | Do. ... | Biseswar Mukherjee, age 47, Brahmin, | 500 |
| 17 | "Khulnavasi" ... ... | Khulna ... ... | Do. ... | Gopal Chandra Mukherji, Brahman, age 50. | 500 to 600 |
| 18 | "Manbhum" ... ... | Purulia ... ... | Do. ... | Bagola Chandra Ghose, Kayastha, age 40. | 500 |
| 19 | "Medinipur Hitaishi ... | Midnapore ... | D ... | Manmatha Nath Nag, Kayastha, age 34. | 500 |
| 20 | "Muhammadi"... ... | Calcutta ... ... | Do. ... | Muhammad Akram Khan, age 36; Akbar Khan. | 1,000 |
| 21 | "Murshidabad Hitaishi" ... | Murshidabad ... | Do. ... | Bonwari Lal Goswami, Brahmin, age 45. | 162 |
| 22 | "Navajivani-o-Swadeshi Christian." | Calcutta ... ... | Monthly ... | Revd. Lall Behari Shah, Native Christian age 52. | 300 |
| 23 | "Nayak" ... ... | Ditto ... ... | Daily ... | Rajkumar Sen, Baidya, age 28 ... | 3,000 |
| 24 | "Nihar" ... ... | Contai ... ... | Weekly ... | Madhusudhan Jana, age 43 ... ... | 300 |
| 25 | "Pallivarta" ... ... | Bongong ... ... | Do. ... | Charu Chandra Roy, Kayastha, age 37 | 500 |
| 26 | "Pallivasi" ... ... | Kalna ... ... | Do. ... | Sosi Bhusan Banerji, Brahmin, age 46 | About 450 |
| 27 | "Prachar" ... ... | Calcutta ... ... | Monthly ... | ..... | |
| 28 | "Prasun" ... ... | Katwa ... ... | Weekly ... | Purna Chandra Chatterji, Brahmin, age 46; Banku Behari Ghose, Goala, age 40. | 650 |
| 29 | "Pratikar" ... ... | Berhampore ... | Do. ... | Kamakhya Prosad Ganguli, Brahmin, age 62. | 508 |
| 30 | "Purulia Darpan" ... | Purulia ... ... | Do. ... | Amulya Ratan Chatterjee, Brahmin. age 40. | About 700 |
| 31 | "Ratnakar" ... ... | Asansol ... ... | Do ... | Satya Kinkar Banerji, Brahman, age 25. | 600 |
| 32 | "Samaj" ... ... | Calcutta ... ... | Do. ... | Sarat Kumar Mittra; Bihari Lal Ray, B.A.; Saroda Charan Mittra, chief contributor. | 1,000 |
| 33 | "Samay" ... ... | Ditto ... ... | Do. ... | Adhar Chandra Das ... ... | 500 |
| 34 | "Sanjivani" ... ... | Ditto ... ... | Do. ... | Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A. | 10,000 |
| 35 | "Sri Sri Vishnu Priya-o-Ananda Bazar Patrika." | Calcutta ... ... | Do. ... | Rasik Mohan Chakravarti, Brahman, age 38. | 2,000 |
| | **HINDI.** | | | | |
| 36 | "Bara Bazar Gazette ... | Calcutta ... ... | Weekly ... | Chaturbhuj Aditihya, Brahman, age 30 years. | 800 |
| 37 | "Bharat Mitra" ... | Ditto ... ... | Do. ... | Sew Narain Sing, age 39; and Amrita Lal Chakravarti, Brahmin, age 48. | 3,200 |

## LIST OF NEWSPAPERS—*concluded.*

| No | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| | HINDI—*concld.* | | | | |
| 38 | "Bihar Bandhu" ... | Patna ... ... | Weekly ... | Nand Kisor Das Surma, age 32 ... | 500 |
| 39 | "Bir Bharat" ... ... | Calcutta ... ... | Do. ... | Prantosh Dutta, Kayastha, age 27 ... | 1,000 |
| 40 | "Ghar Bandhu" ... | Ranchi ... ... | Fortnightly ... | Rev. Dr. A. Nottrott ... ... | 1,250 |
| 41 | "Hindi Bangavasi" ... | Calcutta ... ... | Weekly ... | Hari Kisson Joshar, Khettri, age 25 | 8,000 |
| 42 | "Hitvarta" ... ... | Ditto ... ... | Do. ... | Rao Purandkar, Mahratta, Brahmin, age 29. | 3,000 |
| 43 | "Lakshmi" ... ... | Gya ... .. | Monthly ... | Madho Prasad, age 32 ... ... | 200 (This number fluctuates.) |
| 44 | "Marwari" ... ... | Calcutta ... ... | Weekly ... | R. K. Tebrevala, Hindu, age 40 ... | 500 |
| 45 | "Mithila Mihir" ... | Darbhanga ... | Do. ... | Bishno Kanta Jha, | 520 |
| 46 | "Sattya Sanatan Dharm" ... | Calcutta ... ... | Monthly ... | Radha Mohan Gokulji, Vaisya, age 41 | 500 |
| 47 | "Shiksha" ... ... | Arrah ... ... | Weekly ... | Shukhul Narain Panday, Brahmin, | 2,000 |
| 48 | "Sri Sanatan Dharm" ... | Calcutta ... ... | Do. ... | Ambika Prasad Bajpai; Sew Narain Lall. | 300 |
| 49 | "Tirhut Samachar" ... | Muzaffarpur ... | Do. ... | Sangeswar Prosad Sarma, Babhan by caste. | 200 |
| | PERSIAN. | | | | |
| 50 | "Nama-i-Muqaddas Hablul Matin." | Calcutta ... ... | Weekly ... | Sayyid Jalaluddin, Shiah, age 60 ... | 1,000 |
| | URDU. | | | | |
| 51 | "Al Punch" ... ... | Bankipore ... | Weekly ... | Syed Ahsan, Muhammadan, age 40 ... | 500 |
| 52 | "Darus Sultanat" ... | Calcutta ... ... | Do. ... | Quasi Abdul Latif, Muhammadan, age 37. | 400 |
| 53 | "Star of India" ... | Arrah ... ... | Do. ... | Munshi Muhammad Zaharul Haq, Muhammadan, age 60. | 657 |
| | ORIYA. | | | | |
| 54 | "Garjatbasini"... ... | Talcher .. ... | Weekly ... | Bhagirathi Misra, Brahmin, age 42 ... | ..... |
| 55 | "Sambalpur Hitaishini" ... | Deogarh, (Bamra) ... | Do. ... | Dinabandhu Garhnaik, Chasa, age 36. | ..... |
| 56 | "Samvad Vahika" ... | Balasore ... ... | Do. ... | Kasinath Panda, Brahmin, age 36 ... | 336 |
| 57 | "Uriya and Navasamvad" ... | Cuttack ... ... | Do. ... | Ram Tarak Sen, Tamuli, age 49 ... | 450 |
| 58 | "Utkal Dipika" ... | Cuttack ... ... | Do. ... | Gauri Sankar Roy ... ... | 908 |
| 59 | "Utkal Varta"... ... | Calcutta ... ... | Do. ... | Moni Lall Moherana, Karmokar, age 47. | 500 |

*Additions to, and alterations in, the list of Vernacular News papers as it stood on the 1st January 1911.*

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| 1 | "Hindi Biharee" ... | Bankipore ... | Weekly. | | |
| 2 | "Bajrangi Samachar" ... | Jamore (Gaya) ... | Monthly. | | |
| 3 | "Sulabh Samachar" ... | Calcutta ... ... | Weekly. | | |
| 4 | "Moslem Hitaishi" ... | Calcutta ... | Weekly ... | Sheikh Abdur Rahim, Muhammadan. | |
| 5 | "Vartavaha" ... | Ranaghat ... | Weekly | | |
| 6 | "Viswadut" ... | Howrah ... | Weekly. | | |
| 7 | "Rajsakti" ... | Purulia ... | Weekly. | | |

(No. 1213.)

Publishers to, and subscribers to, the list of Canadian News papers as it stood on 1st April, June, 1911.

| Name of Publication. | Where published. | Notice. | Name and address of Agent. | Circulation. |
|---|---|---|---|---|
| [illegible] | Brantford | [illegible] | | |
| [illegible] | Lennox (Sask.) | [illegible] | | |
| [illegible] | Calgary | [illegible] | | |
| [illegible] | Calgary | [illegible] | South Alta. Realty, Alberta | |
| [illegible] | Kamloops | [illegible] | | |
| [illegible] | Edmond | [illegible] | | |
| [illegible] | Perdik | [illegible] | | |

## I.—Foreign Politics.

Nama-i-Muqaddas Hablul Matin, Oct. 9th, 1911.

Persians take care!

Referring to its oft repeated principle that in politics everything done is based upon possibilities, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 9th October says that the Persians should, before it is toolate, try to profit by or save themselves from the possible results of the Turko-Italian War. They should attend to, and take lessons from, two facts. First they should see that at this critical moment the English have called back their naval officers who were serving under the Turkish Government, a treatment the like of which the Persians have also experienced at the hands of the Russian officers and robbers under their influence. It is not that the Persians should not take help from the foreigners, but that they should learn everything from them and make themselves independent of their help as soon as possible, so that in times of war they may not be treated as the Turks have been. Secondly, the Persians should take lesson and know from the present condition of Turkey, that in times of distress and necessity no Power would help them as it has happened with that Power. No one can deny the friendship of Germany for Turkey, the confidence which the latter had in the former, and the benefits which Germany has obtained from Turkey. But what has she done for Turkey at this critical moment? She has declared the Italian subjects and Italian interests in Turkey to be under her own protection, and refused to intervene for bringing about a reconcilation. The Persians should know that the barbarity, faithlessness, wildness and injustice of the Europeans which were hitherto concealed have now been revealed. Their acts of robbery and piracy have also become known to the world. Agreements, international laws and alliances have no value in their eyes now. The twentieth century has become a period of darkness, and civilized people have become so wild and barbarous that to gain supremacy over the other, one Power encroaches upon the rights of another so openly and unjustly.

Only two things can save the Persians at this time. They should, before it is too late, increase their strength by leaps and bounds and learn to stand upon their own legs. The Persians should know that the mere sound of the word 'civilization' can be of no use to them. Mere talk of humanity and justice cannot save them. Strength and strength alone can save them at this time. A spear, to-day, is better than a book of international law. Might is right and weakness is wrong. The proof of civilization of a nation is its power and tyranny exercised over the weak, and the sign of barbarity of a people is their weakness and non-interference with the rights of others.

Another important and advantageous thing for the Persians to-day, is their sympathy with and help to their Turkish brethren and all other Musalmans. The Persians should know that if the Europeans succeed in uprooting the Turkish Empire it is impossible that they would leave Persia alone. The Turks and the Persians should try to save themselves; unity and sympathy of the Muhammadans with each other alone can put a stop to the greed and avarice of the Europeans. Therefore, the first and foremost duty of the Persians to-day is to help the Turks, which in reality means helping themselves.

From the present condition of politics, and from this temporary political revolution, it appears that the Persians have got time to progress. It is expected that war would break out in Europe, and if it so happens none of the European Powers would come to harass the Persians. If this war remains confined to Tripoli and if Turkey comes out victorious the Persians would, on account of their alliance with the Islamic power, reap the benefit. But if the greedy and avaricious Powers following their policy of robbery and theft, help Italy and acknowledge Tripoli to be her share Russia and England would at once advance claims over the north and south of Persia similar to those Italy has done over Tripoli. The proof of their claim for Persia would be the same as was Germany's over Agadir. In that case not only Persia would be lost but the whole Turkish Empire would also be effaced from the face of the earth. The salvation of not only Persia but of the whole Islamic world depends upon conservation of energy and unity among the Muhammedans and their Empires.

NAMA-I-MUQADDAS HABLUL MATIN, Oct. 9th, 1911.

The conduct of the Persians is responsible for all the evils.

2. Referring to the criticism by some foreign papers of the conduct of the Persians who looked only to their own personal benefits, and were enemies of each other at a time when the country was about to lose her sovereign power for ever, and when the country stood mostly in need of the help of her children, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 9th October regrets that the Persians do not take a lesson from the fate of the people of Morocco who, on account of a similar conduct, have lost their country, who are now being massacared by the French and the Spanish armies and whose wives and children are being enslaved by their enemies.

NAMA-I-MUQUDDAS HABLUL MATIN Oct. 9th, 1911.

The Bishop of Italy and the order of a Holy War in the name of spreading civilisation

3. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 9th October says that since the wars of the Crusades it has been the practice of the Christian people to give a religious colour to all disputes arising between them and the Muhammadans, though the latter may be fighting for their own just rights. Their motive in so doing has always been to gain the sympathy of the whole Christian world. It would clearly appear from a perusal of impartial histories, that in the wars of the Crusades also it was the Roman Catholic Bishops who first raised the standard of the Cross and gave orders for a Holy War against the Muhammadans. As the Christians remained unsuccessful in their past attempts they began to condemn religious wars as against civilisation, but practically they have ever been following their policy of invading Islamic countries in the name of politics. Their missionaries follow their army and by means of money, power, threats and show of kindness succeed in enticing away the wives and daughters of the people. They are very busy in propagating their religion with which, however, no fault can be found. But the question is, why do these Christians who practically declare Holy Wars condemn the Jehad of the Muhammadans as something opposed to civilization. But this is policy.

Referring to a telegram of the 5th October which says that on account of the appeal of the Bishop of Cremona (?) there is great enthusiasm in Italy for a war against the Turks, the paper says that the Christians finding themselves superior in strength to the Muhammadans have proclaimed a Crusade against the Turks. They, however, call this a war for spreading civilisation. But this appears strange when the Turks are superior to the Italians in education and civilisation and possess a more perfect constitutional government than what obtains in Italy. The Bishop of Italy, therefore, means propagation of religion under the cloak of spreading civilisation by war. To him Islam and civilisation are two contradictory terms, while the Muhammadans think civilisation as an outcome of religion. However this telegram shows that the Bishop has given an order for a Holy War against the Turks and that none of the Christian (Frank) Powers and those free from any religious bias have enquired of the Bishop as to why he has given such orders? But if even a single Turkish *alim* (learned man) were to give an order for a *jehad* against the Italians these very civilised powers would raise a great hue and cry.

Wonderful indeed! Will the English Government still pose as being impartial, and fail to realise the dangerous consequences of the Bishop's order? History tells us that the Roman Catholic Bishops have always been a bigotted lot, and that almost all the bloodshed that took place in the world in the name of religion in the past was due to them. The English Government rules over a hundred million of Muhammadans and the Bishop's order is likely to cause a stir among them. Therefore, if in this age of religious toleration the Muhammadans pay their antagonists, who have legalised a Holy War, in their own coin, they cannot be blamed for it.

The neutrality of the English Government is a political mistake, since the stir caused among the Muhammadans of India may touch the illiterate Moslems of the frontier as it did at the time of the Russo-Turkish war, although the English Government was on the side of Turkey, but now when it is neutral and the order of the Bishop of Italy is likely to produce a great agitation in the Islamic world the matter requires special attention. The present and the future political condition of the Muhammadans will not allow the English Government to remain neutral in affairs relating to the Ismalic world, for matters may come to such a pass that the interference of the English Government

may become inevitable. According to the politicians, the alliance of the English with the Russians, and the interference of the latter in Persia has already paralysed the English policy in regard to the Islamic world and the neutrality of England at this critical juncture is sure to bring a stain upon her name in the whole of Moslemdom. Though this may not produce any immediate effect, it is sure to do so in the future.

NAMA-I-MUQADDAS HABLUL MATIN, Oct. 9th, 1911.

Africa and the European Powers.

4. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 9th October says that for some time past the statesmen of Europe, considering the importance of the African question, were in the hope that a congress to settle it would soon be formed. Germany's interference in Agadir, and the willingness of France to have an amicable settlement, has been expediting the matter, but the action of Italy in Tripoli in violation of all International laws and treaties between different Powers, has made the convening of an International Congress to settle the African question one of immediate necessity. Some of the Powers like Germany, are anxious that soon after the fate of Tripoli has been decided, an International Congress should meet to declare that Morocco is to belong to France and Spain, Cameroon and French Congo to Germany, Tripoli to Italy, Egypt to England and Herzegovina and Bosnia, in the Balkan States, to Austria. In this Congress Germany will try to get the Congress to declare Asia Minor to be under her influence. In order to pacify Russia, the Powers will try to obtain a declaration that Azirbijan should be ceded to her. After the settlement of the African question, or in plain words after that vast continent has been completely portioned out among the Powers, the attention of the statesmen would for some time to come be diverted towards the East, specially Central Asia. Let us see when the time for its being swallowed comes up. But all these would be possible only if Turkey suffers all the oppressions of Italy meekly, while, on the other hand if she turns a deaf ear to the diplomatic advice of Germany and Austria, invades Greece and creates a revolution in the Balkan States it will affect the politics of the world and it is not improbable that, with an international war, the period of Crusade would be repeated, the Roman Catholic Bishops of Italy already trying to give a religious colour to the Turko-Italian War. When the Balkan States would become the object of the quarrels of the Powers, Germany, Austria and the English being stronger than the rest would be gainers while France, Italy and Russia would suffer a loss.

One of the statesmen is of opinion that if Turkey gives up her rights over Tripoli for a few millions of *liras*, the English would make a similar offer for Egypt and then their example would be followed by all the Powers of Europe, great and small, each usurping a part of the Turkish Empire till at last there would be nothing left for its present ruler.

Some other politicians are of opinion that this war is due to the instigation of Germany, whose real object is to make Turkey march her army to Tripoli through Egypt, a country which the Turks can take more easily than Greece, the English, however, have anticipated this and have therefore sent Lord Kitchner there who will look after not only the civil but the military administration of that country.

As the questions of Egypt and Tripoli are likely to be settled at one and the same time, and as this war is the outcome of the deliberation of the three powers viz. Germany Austria and Italy, who form the Triple Alliance, one of the politicians is of opinion that though England may try her best to remain aloof from this war yet sooner or later she is sure to be dragged into it. If England had sided with Turkey and got Tripoli released from the clutches of Italy, it is possible that the Egyptian question which concerns Turkey might have been kept dormant for a long time to come. But now that she has elected to remain neutral Germany and Austria would induce Turkey to agree to the settlement of the question of Tripoli and open that of Egypt, making her believe that it was England which instigated Italy to invade Tripoli. It is therefore very probable that the Turks would, in order to recover their prestige, turn towards Egypt and Germany also may have a share in the profit accruing from this war.

As the Turks have a very small army in Tripoli and possess a very weak navy they have not been able to do anything to defend their rights up to this

time. Should, however, the English allow them to march their troops through Egypt it is likely that they would beat down Italy. It is also said that in the interior of Tripoli the Turks are strong enough to keep the Italians at bay for a long time. Besides this, there is Sheikh Sannoussi with three hundred thousand men, who cannot any how be considered weaker than the Abyssinian King who defeated the Italians twelve years ago. If Turkey would help him with ammunition and provisions it is most likely that the war would be prolonged and cause a much heavier loss to the Italians.

The article concludes with a reference to the loss which Italy would sustain on account of the boycott of Italian goods in the Muhammadan world, and to the imposition of a war tax which would seriously tell upon the resources of its people, the poorest in Europe.

BHARAT MITRA, Oct. 14th, 1911.

The Turko-Italian war.

5. The leading article of the *Bharat Mitra* [Calcutta] of the 14th October on the subject named in the side-note begins with the following remarks:

The English officials may raise the Muhammadans in India as high as they like, giving them imaginary importance; but their honour in the world (abroad) does not bid fair to hold its own. The Hindus have lost their independence since very long, there being no independent Hindu dominion on the face of the earth. But the case is different with the Muhammadans. Even in the present age of their fall, both the Shia and Sunni Sects have their own dominions, the former predominating in Persia and the latter in Turkey and Afghanistan. This is, no doubt, a matter of pride for the Muhammadans. But it is to be regretted that the kindness of Christian nations will not allow them to continue to take this pride very long. It is highly objectionable that Christian nations should not obey the commandment of their Lord Jesus Christ but act in contravention of the same.

Every righteous and thoughtful man will feel aggieved at the European nations' thirst for kingdoms and attempt to bring the whole world under Christian domination. This hypocritical behaviour of these European nations professing to civilise the whole world can please nobody. Who does not know how Russia has been busy for years to ruin Persia? Who is unaware of the trick that France has played to encroach upon Morocco? Who is ignorant of the cunning displayed by Italy to take possession of Tripoli?

BIHAR BANDHU Oct. 14th, 1911.

*Ibid.*

6. Writing on the causes and developments of the Turko-Italian War the *Bihar Bandhu* [Bankipur] of the 14th October makes the following observations:—

While the Turks are busy invoking God's blessing, Italy has taken possession of Tripoli. Other Powers, including the British Government, have announced their neutrality. The Muhammadans in India, holding meetings at various places, are praying to God for Turkey's victory and the British Government to restrain Italy's high-handeddness. Mr. Amir Ali from London held out a threat to other Powers that unless the dispute is brought to a speedy close it will blaze up a fire which it will be very difficult to put down. Let us see if his threat and other Musalman's prayers disturb the equanimity of the British Government. The Anglo-Indian journals, like the *Englishman* and the *Statesman*, who formerly showed boundless sympathy with the Muhammadans, found themselves in an embarrassing fix in the beginning, but at last they have disappointed the Muhammadans. The *Englishman* advises them to endure contentedly what fate has ordained and the *Statesman* advises Turkey to leave Tripoli to Italy and accept an indemnity.

NAYAK, Oct 11th, 1911.

The Turko-Italian War.

7. The Turko-Italian war, writes the *Nayak* [Calcutta] of the 11th October, has created a strong anti-Italian feeling amongst the Musalmans in India. But although the Musalmans have sufficient cause for anger, they ought not to do anything which will embarrass the British Government in the political field in Europe, where things are now passing through a great crisis. Those who now hold the guiding strings of the administration of the British Empire are no fools, and it will be best for all subjects of the British crown to leave all political questions to their judgment, Nevertheless, we cannot ignore that the Sultan of Turkey is the Caliph or the religious and social head of the entire Musalman community. The prospect of the destruction of the Turkish Empire, therefore, cannot but agitate the minds of Indian Musalmans. And the British

Government will undoubtedly earn their eternal gratitude if it can in any way save the Ottoman Empire. We are, therefore, obliged to support the prayer made by the Indian Musalman community to the British Government in this connection. If the Caliph is dishonoured, Musalman society will fall into disorder. The Turko-Italian war is, however, a prelude to a gigantic military struggle.

The Turko-Italian War.

8. Referring to the Hon'ble Mr. Amir Ali's letter to the *Times* praying for intervention of the British Government in the Turko-Italian War, the *Nayak* [Calcutta] of the 12th October says:— NAYAK, Oct. 12th, 1911.

The political condition of Europe is such that the British Government cannot intervene in the matter even if it has a desire to do so.

If Musalman Turkey cannot herself maintain her glory, no foreign help will be of any avail. We think that Turkey has a hidden purpose behind her frequent appeals to the Powers, for she is a great land power and cannot reasonably be much afraid of pigmy Italy. Her real purpose is most probably to declare a war against Christian Europe where her appeals will fail to secure justice for her. She will first attack Greece, then rouse all Musalmans in the world against Christians, and last fight Germany. We do not know whether Turkey will be able to accomplish all this.

9. The *Muhammadi* [Calcutta] of the 13th October writes as follows:— MUHAMMADI, Oct. 13th, 1911.

*Ibid.*

Thanks to the outrage perpetrated by Italy and the political intrigue of the Western Powers, the blue waters of the Meditarranean have begun to be tinged red with human blood. The monstrous longing of the faithful and devoted disciples of Lord Jesus, initiated into his doctrine of peace, to suck up the remnant of the blood of Persia and Turkey, has been growing fiercer and fiercer for a long time past. To sweep away from the face of the earth the last vestiges of the Moslem empire, which has withstood annihilation so long in the midst of manifold adverse circumstances, has been the object of constant endeavours, direct or indirect, on the part of the Western Powers. It was this fierce longing deep down in the core of their selfish hearts which kindled previously the fierce and horrid flame of the Russo-Turkish War, and ever since that time till now has that fierce flame been blazing furiously, and, not content with the offering of hundreds of thousands of human lives, been exciting every moment the terrors of a cataclysm on earth by its all-devouring and all-destroying breath. The Hague Conference is said to shed profusely every moment tears of love in its yearning for the establishment of peace and good will on earth. We even obtain evidence of this from time to time. But when the interests of the Moslem are trampled upon by any Christian Power, when the Moslem sovereign power is threatened with destruction as a result of Christian high-handedness, when any part of any Musulman kingdom runs the risk of falling into the dire clutches of any Christian Power, then these incarnations of peace are nowhere to be found. But on the other haud, when, far from annexing any foreign territory, a Moslem State seeks to punish its own rebellious subjects and assert its own lawful authority at an immense cost of blood and treasure, then it is that we witness a wild commotion in the ocean of universal love of Europe, then it is that we find the Moslems quite overwhelmed with the wild waves of that ocean of love. This is the truth which the history of Christians and Musalmans during a whole centrury proclaims to us in tones of thunder.

Harassed for a long time by Christian potentates and peoples, the Moslem States had been sinking lower and lower. To alter this state of things, to remodel them on a new pattern, to recruit strength adapted to present requirements and the present advanced state of science, was the strong aspiration that was awakened in the heart of young Turkey. The political revolutions in Turkey and Persia were a result of this aspiration. Further efforts, pursued in peace for some time to come, would have enabled Turkey and Persia to supply their deficiencies. But this was a prospect most displeasing to the hawk-eyed European politicians, who forthwith began seeking for an opportunity to knock this youthful aspiration on the head. It did not cost them much trouble to find out a pretext. Setting all moral considerations at naught, and following the principle embodied in the

plea "it is all the same whether your father did this or you did it" they turned a deaf ear to the wailings of those two Muslim Powers, and began trampling down upon their youthful aspirations. Thanks to this, Persia has found herself unable to quell her internal disturbances, and thanks to their intrigue, incitement or unjust silence, the Turkish crescent is stricken down to the dust in Tripoli, to the indelible and unbearable disgrace of all Musalmans.

The sixty millions of Musalman subjects of King-Emperor George V, the ruler bearing sway over the largest number of Musalman subjects in the world, are extremely alarmed and grieved at the news that, in deference to the so-called international convention, he will remain neutral in this dire danger to Turkey. That is why wails are proceeding from every part of India. We do not know whether our feeble voice will have the power to move the Imperial throne, or whether the intricate principles of European diplomacy will be potent enough to stay the reassuring arm of our Emperor. O mighty Emperor, your Musalman subjects in India are unable to place faith readily in this news. They still believe and firmly hope that the grandson of the mighty and glorious Queen Victoria of blessed memory, that the worthy son of that impersonation of Peace, King Edward the Peace-maker, will never remain neutral in this unrighteous war. Sire, need we explain to you that neutrality in a case where a weak party is unrighteously robbed of everything by a strong one, means partiality?

ALPANCH, Oct. 6th, 1911.

The Turko-Italian War.

10. Calling attention to the reference of the Turkish Government about the settlement of the question of Crete, to the European Powers, the Russo-German alliance for the construction of Turkish railway without the permission of the Turkish Government and to the sudden declaration of war by Italy, the *Alpanch* [Bankipore] of the 6th October says that there was a rumour that all European Powers wanted to put an end to wars so that there might be universal peace, but now it appears that this was contemplated for Christian empires only and not Turkey. As she renewed the question of Crete, the Powers, in the opinion of the paper, brought this war into existence so that the attention of Turkey might be diverted from Crete.

## II.—HOME ADMINISTRATION.

### (a)—*Police.*

NAYAK, Oct. 13th, 1911.

The notification against the use of *lathis* in Calcutta.

11. It is a grand notification, writes the *Nayak* [Calcutta] of the 13th October, which Mr. Halliday has at last issued. No one shall for some months to come walk with *lathi* in hand in the streets of Calcutta. Will flags be allowed to be carried through the city? The notification has taken all interest out of the *rakhi* festival, the *Bakr-Id* festival, the *Muharram* and the King-Emperor's visit.

BHARAT MITRA, Oct. 14th, 1911.

Police notification prohibiting carrying of arms.

12. While approving of the recent Police Notification prohibiting carrying of arms at public places in Calcutta and Suburbs, the *Bharat Mitra* [Calcutta] of the 14th October does not understand why the period of prohibition has been extended from the 15th October 1911 to 1st May 1912, if the notification aims at the safety of His Majesty the King-Emperor and how *lathis* came to be counted as arms.

Why has nothing been definitely specified, asks the paper, about the dimensions etc. of a *lathi*? Does it also include a blindman's stick or the crutches of a cripple or an old man's prop? Do knives, scissors etc., that can be carried in pocket come under arms? If by "arms" is meant anything by means of which an assault can be made, does a shoe, kick, and buffet come within the term? The Police Commissioner had better make these points clear.

13. The *Bara Bazar Gazette* [Calcutta] of the same date, is also in favour of the notification referred to above, but complains of the rudeness of the police constables who snatch away from gentlemen even lean and fancy walking-sticks, and invites speedy attention of the Police Commissioner to this state of things.

Police notification prohibiting carrying forms.

BARA BAZAR GAZETTE, Oct. 14th, 1911.

14. The *Bara Bazar Gazette* [Calcutta] of the 14th October is unable to make out why the attention of the Calcutta Police has not as yet been drawn to the sort of gambling rife in the Barabazara under the cover of the name "Cotton-play."

"Cotton-play" in Bara Bazar.

BARA BAZAR GAZETTE, Oct. 14th, 1911.

This "play" is doing great injury to the community in general and producing a very immoral effect among school boys in particular, the paper earnestly appeals to the Police Commissioner to check the evil at this early stage and before it assumes serious dimensions.

### (b)—*Working of the Courts.*

15. The *Mithila Mihir* [Darbhanga] of the 14th October likens the prosecution of Babu Bipin Chandra Pal at Bombay, to unearthing of the dead from the grave.

Prosecution of Bipin Chandra Pal.

MITHILA MIHIR, Oct. 14th, 1911.

16. The *Muhammadi* [Calcutta] of the 13th October observes that the clemency shown to Babu Bepin Chandra Pal has given universal satisfaction, and has really evinced the genenosity of the British Raj.

The clemency shown to Bepin Chandra Pal.

MUHAMMADI, Oct. 13th, 1911.

### (d)—*Education.*

17. In noticing the Government of India's circular prohibiting all Government servants from taking part in the work of the Hindu or Moslem University scheme, the *Mithila Mihir* [Darbhanga] of the 14th October remarks that, as the work of the Muslim University is well nigh completion, the circular will affect the progress of the Hindu University Scheme only.

A Government of India circular.

MITHILA MIHIR, Oct. 14th, 1911.

18. The *Bharat Mitra* [Calcutta] of the 14th October thanks the Director of Public Instruction, United Provinces, for his opportune circular prohibiting cigarette smoking among the school-boys, and hopes that other provinces will follow the example.

Smoking among school boys.

BHARAT MITRA, Oct. 14th, 1911.

### (e)—*Local Self-Government and Municipal Administration.*

19. The *Nayak* [Calcutta] of the 12th October says that in many eating houses in Calcutta stale, rotten and perfectly unwholesome flesh is cooked and offered for sale to the public. Besides this, the *ghee* which they use is very much adulterated. The Food-Inspectors of the Calcutta Municipality ought to keep a sharp eye on these shops. The attention of the Health Officer of the Corporation is drawn to the matter.

Eating-houses in Calcutta.

NAYAK, Oct. 12th, 1911.

### (h)—*General.*

20. Although glad at the election of two and the nomination of two more Musalmans as members of the Khulna District Board, the *Muhammadi* [Calcutta] of the 13th October is not satisfied with this proportion of Musalman members to the total number, which is 16. Seeing that Musalmans form no less than 51 per cent. of the entire population of that district, at least half the number of members should be Musalmans. So long as in the matter of self-government Musalmans do not obtain the full right warranted by their

Separate representation for Musalmans on Municipal and District Boards.

MUHAMMADI, Oct. 13th, 1911.

numerical strength and historical importance, so long will educational progress be for them quite impossible. Strange as this will sound, there are many District Boards in Bengal which have not a single Musalman member on them. That is why the Musalman community pray loudly to Government for separate representation.

BHARAT MITRA, Oct. 14th, 1911.

*Sending of currency notes by post.

21. The new regulations, issued by the Director-General of Post Offices as regards the transmission of currency notes by post, are, in the opinion of the *Bharat Mitra* [Calcutta] of the 14th October, uncalled for and calculated to affect the wide currency of the notes, which is mainly due to convenience in their transmission. The opposition of the local Trades Association to the postal order referred to has given satisfaction to the paper which hopes that the Director-General will withdraw it.

NAYAK, Oct. 11th, 1911.

Sir Edward Baker.

22. Since April last, writes the *Nayak* [Calcutta] of the 11th October, we have been saying that Sir Edward Baker will not return from his leave to rule over Bengal. Shortly after the assumption of office as Viceroy of India by Lord Hardinge, we realised that Sir Edward would never be able to pull on with His Excellency. Over and above this, the thorough lack of ability which Sir Edward showed at the time of the Bakr-Id riots in Calcutta convinced us that he would have to resign within six months. We, therefore, announced in April that Sir Edward would resign, but we were then contradicted by the *Englishman*.

We cannot praise Sir Edward for his service as Lieutenant-Governor of Bengal. He made more blunders in administration than even Sir Andrew Fraser had done. He used to allow his personal likes and dislikes to interfere with his official duties. An instance of this was his dealing with the Maharani of Hatwa, which was far from being gentlemanly. In the Midnapore affair he could not maintain an evenness of judgment. In the *Hitavadi* sedition case he gave vent to personal ill-feeling. His conduct in the Bakr-Id riot affair was puerile, and his puerility became much more patent in his effort to suppress the *Daily Hitavadi*. He was a highly credulous and fickle-minded man. No one could depend on his friendship and courtesy. He used to behave badly with his subordinates and harass them for trifling matters. In fact, he did not do anything for which we can heartily praise him. His rule was marked by the confiscation of an extraordinarily large number of books, launching of a large number of sedition cases, the looting of houses in Calcutta in broad daylight during the Bakr-Id riots, and the occurrence of a serious riot between Namasuddras and Musalmans. He did not know how to maintain public peace and protect the innocent and punish the wicked.

We are grateful to the British system of administration for the resignation of such a ruler. We know Lord Hardinge to be a very keen-sighted and clever politician. He will not surely allow a good-for-nothing man to sit on the *gadi* of Bengal. We want a *jubberdust*, courageous, spirited and resolute ruler, a strong man of action who will fight corruption and know and deal fairly with all people in the country, educated or uneducated. We have heard that the Hon'ble Mr. Jenkins and the Hon'ble Mr. Butler are such men, *jubberdust*, clever and keen-sighted. Either of them will make a good Lieutenant-Governor of Bengal. We do not want a Bengal Civilian because we have been disappointed in them.

NAYAK, Oct. 13th, 1911.

Sir Edward Baker.

23. We have been asked, writes the *Nayak* [Calcutta] of the 13th October, why we are so angry with Sir Edward Baker. To speak the truth, we respect Sir Edward Baker. But we are bound to say that as a Lieutenant-Governor he could not shake off that failing in him which had formerly obliged him to apologise to the late Babu Tara Prasanna Chatterji and Rai Bankim Chandra Chatterji Bahadur.

Sir Edward's greatest faults were haughtiness and credulity. Moreover, wine used often to get the better of him. He constituted the Executive Council in Bengal and yet he used frequently to be defeated by his colleagues in it. His subordinate Secretaries used to be inordinately harassed by him in petty matters. We cannot write in praise of such a ruler. We want a *jubberdust*, impartial hero of action for our ruler, such a man as will see

through the hypocrisy of our leaders, perceive the incapacity of his subordinates and maintain peace and order in the country.

Sir Edward Baker.

24. The *Nayak* [Calcutta] of the 17th October regrets that, through inadvertence, some passages of the nature of personal reproaches crept into its columns lately against Sir Edward Baker. How is Sir Edward to be blamed? Many of the leaders of the country poisoned his ears and did immense harm. Anyhow, what is done is done. It is to be hoped that his successor will be an able officer. Sir Henry McMahon's name is being mentioned in this connexion, as are also those of Messrs. Jenkins, Craddock, Carlyle, Butler, Donie and Duke. NAYAK, Oct. 17th, 1911.

Mr. W. C. Macpherson.

25. Referring to the resignation of service by Mr. W. C. Macpherson, Member of the Board of Revenue, Bengal, the *Nayak* [Calcutta] of the 13th October says;— NAYAK, Oct. 13th, 1911.

We have not met with a second such able, courageous and upright Civilian in recent times. It is Sir Edward Baker's injustice which has obliged him to resign service.

## VI.—MISCELLANEOUS.

A circular of the United Provinces Government.

26. The *Bharat Mitra* [Calcutta] of the 14th October strongly protests against the circular letter issued by the Government of the United Provinces to the effect that Government servants should not sign the memorial proposed to be submitted to His Majesty the King-Emperor for the prevention of cow-slaughter. Nobody would object, says the paper, to the Government's prohibiting its servants taking part in political agitation; but this memorial contains nothing more than a prayer of a loyal subject, and has no connection whatsoever with politics. BHARAT MITRA, Oct. 14th, 1911.

Invitation to the Durbar.

27. The *Alpanch* [Bankipore] of the 6th October is very much surprised to find that Babu Harihar Prasad Narayan Singh of Amavans district Patna, the biggest zamindar of the district, has not been invited to the coming Durbar. Babu Harihar's not courting the officials seems to be, in the opinion of the paper, the cause of this neglect. The paper, however, hopes to receive a special invitation for itself and for the Babu from the Government. ALPANCH, Oct. 6th, 1911.

Complimentary poems on the Coronation.

28. The *Alpanch* [Bankipore] of the 6th October publishes a long complimentary poem on the coming Coronation, contributed by one Maulana Hakim Ali Husain Safir of Lucknow. ALPANCH, Oct. 6th, 1911.

Rise of *swadeshi*.

29. Every Indian would rejoice, says the *Bharat Mitra* [Calcutta] of the 14th October, to see the triumph of *swadeshi*, inasmuch as the Puja contract made by the *Marwari* traders in Calcutta for foreign cloth this year amounted to 20,000 bales against quite double that number in the preceding year. BHARAT MITRA, Oct. 14th, 1911.

Students and Partition-day.

30. The *Nayak* [Calcutta] of the 17th October appeals to the students of Calcutta not to participate in the anti-partition demonstrations of that day, thereby saving themselves from the clutches of the many detectives who will be on the look-out for them on that occasion. NAYAK, Oct. 17th, 1911.

The approaching *rakhi* festival.

31. The *Nayak* [Calcutta] of the 11th October writes as follows:— NAYAK, Oct. 11th, 1911.

In a week's time more the *rakhi* festival will be on us. Non-cooking, *rakhi*-tying, bathing in the Ganges, speechifying and closing of shops to a certain extent—this is all that will be done on the occasion. All this we have been doing for the last five years, but to what effect? This year Babu Anathbandhu Guha was to be the President of the festival. Good, but all this is mere show. What do we gain by it? Your agitation has not as yet been able and will never be able to bamboozle the Government. If only Government thinks it necessary to annul the Partition of Bengal, they will do so; otherwise not, howevermuch you may agitate and cry. Why then prolong this agitation?

You say that by *rakhi*-tying all Indians, Hindu and Musalman, will be united in love and friendship. Very good saying, no doubt. But I ask, have

you yourselves been united? You Surendranath, leader of the English-educated Bengali community, I ask you, what have you done for unity besides delivering speeches and writing articles in the *Bengalee*? Why do we not find Kaviraj Upendranath Sen, Maulvi Leakat Hossein, Pandit Sureshchandra and Pandit Sakharam Ganes Deushkar in your deliberations? You, Surendranath, belong to Bengal and all Bengalis? Why does the *Sanjivani* hold the reins that guide you at pleasure? Why do a few people move you like a puppet in their hands? Why can't you make Babu Aswini Kumar Datta your own? I admit that Kaviraj Upendranath Sen has faults. But have you no faults? Surendranath, what was it in Kaviraj Upendra Nath which induced you to laud him to the skies for ten years? And what have you found in him now that you have hurled him from such a high position to grovel in the dust? Know that speech-making alone will no longer make you leader. Times have changed, and the people of the country now want to see agreement between speech and action in their leaders. You, Surendranath, have not been able to maintain your friendship with Kaviraj Upendranath. Don't you feel shame to speak of unity?

Moreover, your conflict with Government had revealed your worth. The power of the English now makes you change your words without hesitation. You do not now take the name of boycott which you loved so much, you have given the name of *swadeshi mela* to your boycott *mela*. Don't you yourself feel what you are worth? Why then continue this political fun? Do you keep any account as to how many young men have been misled and injured by your words? The *swadeshi* affair has revealed what manliness we possess. It is the height of folly to try to serve the country with such a small stock of manliness. A frog can never do the work which is expected of an elephant, and frogs as you are, you must first become elephants before you can think of carrying out the programme of work you have set before you. Should we not, therefore, abandon the *rakhi* festival now?

NAYAK, Oct. 12th, 1911

The *Rakhi* festival.

32. Referring to the announcement made in the *Bengalee* over the signatures of Babus Surendranath Banerji, Bhupendranath Basu, Krishna Kumar Mitra, Sachindraprasad Basu and others, to the effect that the Partition day, the 30th of Aswin, should be observed by bathing in the Ganges, walking barefooted and abstaining from cooking, the *Nayak* [Calcutta] of the 12th October asks, will the Brahmos and the patriotic Babu Sahebs bathe in the Ganges? We think not, concludes the writer, for that is the experience we have acquired during the last four years. As for walking barefooted they will observe the rule by walking a few steps and then riding in their carriages and motor-cars. As for abstaining from cooking, they will spoil its purpose, which is to keep some sort of a fast, having sumptuous meals at hotels, and eating biscuits, ham-sandwiches and omelettes fried over stoves. To speak the truth they do not feel the least sorrow for Partition of Bengal. All that they do in this connection, they do for show and for exciting the minds of unthinking boys.

We have one thing to say to the Government. We hear that the Education Department and the University have been issuing letters to all schools and colleges for preventing students from taking part in the *Rakhi* festival. If the festival is really such a bad thing that students ought by all means to be prevented from joining it, the authorities ought to prohibit it altogether. Boys are boys, and it is impossible to keep them away from festivities. To allow a festivity to be held in eclat and then to punish boys for joining it, is perfectly unjustifiable. When processions will pass through the streets of the city on the *rakhi* day many boys must come out of their houses to look at them, and then they will be noticed by the detectives accompanying the processions and the consequence will be disastrous for them.

As for ourselves, concludes the writer, we are neither opposed to *swadeshi* nor in favour of the Partition. But we are always dead against hypocrisy, and we think that there has come to be too much of hypocrisy in all our political agitations, the *swadeshi* boycott agitation, the anti-partition agitation and the agitation for unity between Hindus and Musalmans. If you have not the courage to act up to your conviction, better keep quiet, do not try to keep up your political profession anyhow. A fallen nation cannot be raised by

trickery or deceit. The true saviours of such a country must be generous, truthful, courageous, pious, self-sacrificing and unavaricious.

33. Since 1880, writes the *Nayak* [Calcutta] of the 13th October, we have been discussing how to create good-feeling between Hindus and Musalmans. The fun of it all, however, is that there was good-feeling between Hindus and Musalmans when both were extremely orthodox, when to Hindus the touch of Musalmans was really polluting and Musalmans also never lost an opportunity to desecrate Hindu temples and make converts of Hindus into Muhammadanism. What was the reason of this? Now, Hindus and Musalmans have both become enlightened and given up orthodox ideas, and yet they are at daggers drawn with each other. Our Brahmo brethren used to say that the caste system of the Hindus was the root of all discord in India. The Brahmo renounced caste, and yet before they were more than three or four thousand in number, they became divided into three sects. Many Hindus and Musalmans are now free from all orthodox ideas, and yet ill-feeling between them is increasing. Why?

NAYAK, Oct. 13th, 1911.

The question of unity between Hindus and Musalmans.

The truth is that license and levelling do not breed unity. Unity requires self-restraint, forbearance and self-sacrifice. English-educated Hindus and Musalmans are fast losing these high qualities, becoming Godless, self-centred and luxurious, and always trying to secure some advantage for themselves at the cost of others. Under the circumstances, there can be no national unity in India, unless the Hindus consent to be all converted into Musalmans.

We know, as everybody in the country does, that there can be no prosperity for India so long as the Hindus and Musalmans do not unite. We know it, but we do not feel it as keenly as we ought. Like confirmed sinners we go on in the accustomed path, knowing full well that we are doing wrong. Our English-educated leaders are busy serving their petty selfish ends. We still require severe lashes of fate to be fully awakened to our deplorable condition.

34. The *Nayak* [Calcutta] of the 17th October writes:—

NAYAK, Oct. 17th, 191 .

"The Partition of Bengal."

Do you know wherein consists the sorrow about the Partition of Bengal? What have the people to grieve about if a Raja or a Zamindar appoints two *naibs* in place of one, in his *mahal*? We were never sorry because they have appointed two Lieutenant-Governors for Bengal instead of one. If funds permit, let the Government keep ten *naibs*. Why should we say anything thereto? But then the pity is, that the splitting up of a United Bengal into two, is found to develop some feeling of difference between the English educated Babu communities of the two Bengals. These Babus do not obey any social and religious bonds, they recognise only the bond of money. The Brahmans and Kayasthas of yore used to recognize social and religious bonds, they used to invite scions of ancient Kulin families from Eastern Bengal and settle them in this part of the country. There used to exist in those days the very closest connection between Eastern Bengal and Wesern Bengal. In the days of the Badshahs, Dacca had its own separate Nawab Fouzdar and Dewan. The system of government in Eastern Bengal did not tally in any way with that in Western Bengal. Only by the bonds of religion, society and the Sanskrit language were Navadwip and Vikrampur, Phulia and Khardaha, Kotalipara and Lakshmipasa, closely interrelated. The Bengali language spoken in Eastern Bengal was distinct from that in use in Westen Bengal. Only Ramprasad and the Dewan Mahasaya's songs about the goddess Kali and the poems of Chandi Das and Govinda Das were equally loved and read in both the Bengals—and this too was due to religious motives.

Under the English the whole of Bengal came under one rule. The Bengali prose of Fort Willam College—Vidyasagar's language—united all Bengal from Malda to Sylhet as with a fine thread. Bengalis in both the Bengals began to learn the new new Bengali prose from a study of Vidyasagar's *Varnaparichaya and Bodhodaya*. Thanks to the Government Education Department, a Bengali literature was created. Along with the development of that literature, we came to learn what Europeans call patriotism. Religion and society both vanished and under the impulse of this spirit of patriotism we learned to call the whole of Bengal "My country." The prose and poetical literature of

Western Bengal began to be welcomed in Eastern Bengal. Bankim, Hem, Michael, Rangalal, Akshay Kumar, Bhudev, Indrachandra, all of Western Bengal, began to receive worship in Eastern Bengal. Papers like the *Bangavasi*, the *Hitavadi*, and *Sanjivani* etc., kept Eastern and Western Bengal one in language and idea. Lord Curzon's Partition of Bengal is about to sever this fashionable bond. That is why we are sorry. The matter for sorrow is that the sense of national pride or devotion which is unifying the educated Bengali community is after all this time be going to be destroyed. The English are smashing to pieces the toy they themselves constructed. It was English rule which unified all Bengal, the Education Department of the English Government teaching the entire Bengali population to speak one tongue. And yet it is the English who are breaking up this unity, this unifying tendency. And therein lies the pity of it.

Had we been men we should have sought to unify the people of the two Bengals by the old social and religious bonds. But our Bhupendranath marries his daughter's into the Sova Bazar family, while Sir Chandra Madhav, though a native of Eastern Bengal, is a slave to the charms of the Mitras and Boses of Western Bengal. Although the Brahman community in Western Bengal and Eastern Bengal is undivided, it has, thanks to English education, gradually come to be disunited to some exteut, and no Rarhi Bengali Brahman is making efforts to remove that difference. Neither are the Kayasthas of Western Bengal trying actively to unite with the Bangaj Kayastha—or at least efforts in that direction are confined to speech-making and insincere talks. Rai Jatindranath has not yet formed any marriage connexion with the Dakhin Rarhiyas. The talk of unity has so far been talk only. Had we been men, this Partition of Bengal, would not have injured us at all. But as we have come to copy Englishmen in dress and to acquire an English education, and the most luxurious ways of life, we—that is the English-educated Babu class—have been hard hit by this Partition measure. And it is to keep alive this sense of injury, this keen pang, that we are so actively trying. For we know very well that, save this bond of agony, no other bond will succeed in unifying the disunited Hindus.

That is why we say that God himself is the leader of you, Hindu Bengalis. Remembering that God, keep in mind always the painful event of the 30th Aswin. If you can, bathe in the Hooghly in the morning of next Tuesday, and in a spirit of fraternal unity, tie *rakhis* lovingly round the wrists of friends. But will you be able to do so? Will you be able to unite after obliterating all the memories of the past and purifying your hearts? Will Surendra and Upendra, Rabindra and Suresh, Bhupendra and Panchu, Krishna Kumar and Sakharam, all be able to unite as one? They will not; and that is why we have decided no longer to participate in this show of tying *rakhis* Remembering God's name, we shall pray humbly for the welfare of our country and our countrymen on that day. Unless the Almighty wills, insignificant as we men are, we can do nothing. That is why we say, O God, let us suffer the effects of our *karma*, but let us not forget Thyself, may our minds be wholly devoted to Thee. Thou art beneficent, may good prevail everywhere by Thy grace.

PRACHAR, Oct., 1911.

Widow marriage in Bengal.

35. Referring to a few recent cases of widow marriage amongst Hindus in the United Provinces, Oudh and Ahmedabad, the *Prachar* [Calcutta] for October says that the Widow Marriage Association in Bengal is very backward in this respect. Why, asks the writer, do we not see Hindu widows being married in every locality in Bengal? The practice of widow marriage may soon be established in every part of Bengal if only Hindu students take the vow to marry widows. Without the prevalence of widow marriage Hindu society will never be able to maintain its purity. Those Hindus that are against widow marriage are the greatest enemies of the society and a system of social punishment should be provided for them.

PRACHAR, Oct., 1911.

Alleged pernicious system of marriage amongst Musalmans.

36. Referring to a statement made in the *Samay* newspaper to the effect that there is a system of temporary marriage known as "Mota" marriage prevalent amongst a section of the Muhammadan community, the *Prachar* [Calcutta] for October says:—Even barbarians have not got such a heinous system of marriage among them. In fact, it is no marriage at all.

The Musalman society is a highly disorderly society and requires a thorough overhauling. The attention of educated Musalmans as well as of the Christian missionaries, who are friendly to the Musalmans, is drawn to this matter.

The late Sir Herbert Risley.

BHARAT MITRA, Oct. 14th 1911.

37. In publishing the obituary of the notable men connected with this country that breathed their last during the last month, the *Bharat Mitra* [Calcutta] has the follw-ing:—

Sir Herbert Risley did nothing praiseworthy in this country which may be mentioned along with the news of his death. His name will be remembered in association with the circular for rusticating students from schools and the hard Press Act of 1910.

RAJENDRA CHANDRA SASTRI,

*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE;

*The 21st October 1911.*

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# REPORT (PART II)

ON

# NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

## Week ending Saturday, 21st October 1911.

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## LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL DEPARTMENT.

[*As it stood on 1st January 1911.*]

| No. | Name of Publication. | Where published. | Edition. | Name, caste and age of Editor. | Circulation. |
|---|---|---|---|---|---|
| 1 | "Amrita Basar Patrika" | Calcutta ... | Daily ... | Kali Prasanna Chatterji, age 47, Brahmin | 3,000 |
| 2 | "Bihar Herald" ... | Patna ... | Weekly ... | Manmotho Nath Roy ... ... | 600 |
| 3 | "Biharee" ... ... | Bankipore | Do. ... | Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna. | 700 |
| 4 | "Bengalee" ... ... | Calcutta ... | Daily ... | Surendra Nath Banerji and Kali Nath Roy. | About 6,500 |
| 5 | "Bihar" ... ... | Patna ... | Monthly ... | Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62. | 300 |
| 6 | "Hindoo Patriot" ... | Calcutta .. | Daily ... | Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes. | 700 |
| 7 | "Indian Echo" ... | Ditto ... | Weekly ... | Kunju Behary Bose, age 45, Kayastha... | 600 |
| 8 | "Indian Empire" ... | Ditto ... | Do. ... | Kesab Chandra Banerji, B.A., age 46, Brahmin. | 1,500 |
| 9 | "Indian Mirror" ... | Ditto ... | Daily ... | Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society. | 1,000 |
| 10 | "Indian Nation" ... | Ditto ... | Weekly ... | Not known .. ... ... | 500 |
| 11 | "Kayastha Messenger" | Gaya ... | Do. ... | Bidyanand Moklar, of Mohalla Murapore, Kayastha, age 40 years. | 500 |
| 12 | "Musalman" ... | Do. ... | Do. ... | A. Rasul and M. Rahman, Muhammadans. | 800 |
| 13 | "Reis and Rayyet" ... | Do. ... | Do. ... | Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner. | 500 |
| 14 | "Star of Utkal" ... | Cuttack ... | Do. ... | Kherode Chandra Roy Chaudhuri, Head Master of a Government College. | 500 |
| 15 | "Telegraph" ... | Calcutta ... | Do. ... | Surendra Nath Bose, B.A., age 39 years | 2,000 |

## I.—Foreign Politics.

1233. The *Amrita Basar Patrika* regards the Turko-Italian War as one that has been declared merely to satisfy the land-grabbing hunger of the Italians. Turkey is at present in a terribly false position. Mark the conduct of the European Powers towards Turkey. If she shows fight, the former will counsel to her moderation. If she appeals to the Powers to interfere and bring about peace with honour, she is regarded as a beggar, who is running from door to door for charity. The Italians are now the bitterest enemies of Turkey, but she must not expel them from her own territories—that is the *hookum* of the Christian nations. The fact is that all the European friends of Turkey are watching the dismemberment of the Ottoman empire with complacence and evident satisfaction. Mussalman brethren are offering prayers to Allah for the protection of Turkey with an earnestness and sincerity about which there is no mistake; but Allah apparently is in the midst of a long and deep slumber. — Amrita Bazar Patrika, 12th Oct. 1911.

The Turko-Italian War.

1234. Writing on the war between Italy and Turkey, the *Bengalee* says that Turkey should by all means retain her oriental forbearance and love of peace, but she should also remember that the forbearance of the weak is apt to be mistaken for a sign of fear, and is seldom regarded as a proof of magnanimity. The present contest will not have taken place in vain, if it teaches Turkey the supreme duty of shaking off her weakness as a naval power at all possible cost. — Bengalee, 14th Oct. 1911.

*Ibid.*

1235. The *Indian Empire* holds that England who rules no inconsiderable portion of the world's Mussalman population should do something in the way of bringing about an amicable settlement between the two contending powers—Italy and Turkey. In this connection the editor also adds that the most prominent feature of Islamism is that if you strike a Muhammadan in any part of the world you strike his co-religionists everywhere. The journal quite realizes the gravity of the situation, but hopes that England will do something which will "kill the snake but not break the stick." — Indian Empire, 17th Oct. 1911.

*Ibid.*

1236. Writing on the same subject, the *Mussalman* thinks it a matter of deep regret that even Great Britain, the Champion of Justice and fair play, has thought it advisable to maintain a policy of non-intervention. The action of Italy has exasperated the entire Moslem world and all fair-minded non-Moslems too have not failed to condemn Italy for having entered into a bloody war without any justification whatsoever. — Mussalman, 12th Oct. 1911.

*Ibid.*

## II—Home Administration.

### (a)—*Police.*

1237. Writing on the Police Administration in India, the *Bengalee* holds that if the police were given distinctly to understand that the only confessions that would in future be valid were confessions made before the trying Magistrates, the objectionable practice upon which so many judges have commented in the most adverse terms would be at once knocked on the head; and sincerely hopes that on this point the Government will lay even greater stress than they seem to have done so far. The Editor has no hesitation in congratulating the Government of India and the India Office upon the action which they have taken in this matter. — Bengalee, 17th Oct. 1911.

The police in India.

1238. On the same subject, the *Indian Mirror* says that the result of the police administration in this country is certainly not such as should elicit unfavourable criticism. The efficiency of the service will be still more evident, if regard is had to the fact that little encouragement is given to the police by the — Indian Mirror, 18th Oct. 1911.

*Ibid.*

public. Notwithstanding constant vilification and misrepresentation from certain quarters, the police in this country have shown remarkable loyalty and courage. Some of them have laid down their lives in the execution of public duty. It should be remembered that the majority of these brave and devoted public servants are Indians. The service done by them in the investigation of anarchical crimes will ever stand to their credit. Had the anarchical conspiracy not been detected in time, one trembles to think of the serious disasters it would have possibly brought in its train.

It is manifest that the time has come when public leaders should consider the subject in a fair and impartial spirit and recognise that, it is only by a sympathetic attitude, that they can make the Indian Police service all that it should be; and in doing so, they will render most valuable assistance to the cause of good government. The public press especially can do much towards attaining this object, by refraining from ill-informed and injudicious comments on the police administration.

INDIAN MIRROR, 22nd Oct. 1911.

Police Administration Report.

1239. Commenting on the Bengal Police Administration Report, a writer to the *Indian Mirror* says that there is one thing which is missed with regret in the Police Administration Report. It is this, what steps, if any, did the Government take to mark its sense of displeasure with the conduct of such police officers through whose false information innocent persons were subjected to harassment and vexation of a lengthened trial, long under-trial imprisonment and unnecessary heavy cost, especially when the conduct of the police officers concerned was highly condemned by Judicial officers trying the cases in which such conduct was brought to their notice. Again, many cases can be cited in which, on the information of the police or their spies, uncorroborated by reliable independent evidence, several illegal or irregular arrests or house-searches were ordered to be made. This is a long-standing grievance which has given just cause for public discontent. Such being the case, it is the bounden duty of Government to discountenance the practice and severely deal with the delinquents. This is a case where the very fountain of justice is attempted to be corrupted; and although the polluter has been caught red-handed in most cases, but at what tremendous sacrifice of money, time, convenience, peace of mind, etc., of persons afterwards adjudged to be innocent. The policy of expending public money in defence of serious charges against the officers of Government is a controversial and knotty point. The Government will do well to get back the cost thus incurred (if it thinks it equitable that such cost should be incurred) from the pay of the officers or otherwise if the decision of the Court is against them. If they are found to have misbehaved themselves towards the public, it is unfair to expend public money in cases where such misbehaviour is in issue.

AMRITA BAZAR PATRIKA, 22nd Oct. 1911.

The Eastern Bengal and Assam Police.

1240. In reviewing the Resolution of the Eastern Bengal and Assam Government on the working of the Provincial Police during 1910, the *Amrita Bazar Patrika* states that it is at one with the statement that there has been a marked improvement in the *morale* of the force and one must say that this is due in not an inconsiderable measure to the efforts of the so-called "revilers." But what the journal contends is that much, very much remains yet to be achieved; and it is for this that public attention is invited to the working of the department. When the police is better organised and more anxious and solicitous for public welfare, when it learns that its duty is to protect and not harass the people, the latter are bound to love, respect and aid it to the best of their power.

BENGALEE, 17th Oct. 1911.

Distribution of arms and ammunition to certain villages in Eastern Bengal and Assam.

1241. Whilst observing that the Eastern Bengal and Assam Government have provided six of the villages in the New Province with two guns each and a sufficient number of cartridges as a protection against dacoits, the *Bengalee* states that this is indeed a step in the right direction and sincerely hopes that the Government will extend the scope and area of the experiment and that every considerable village or bazar will be supplied with a couple of guns. The editor says that he can assure the authorities that the experiment is bound to prove a success.

1242. The *Bengalee* draws attention to the recent Kalicher dacoity and says that the moral to be learnt from this is plain. Grant licenses for firearms to one or two respectable persons in every considerable village and bazar in the area liable to these depredations, and the dacoities will cease. The dacoits will soon come to know that the villagers are armed with the means of effective resistance, and they will grow less bold and venturesome. It is the helplessness of the unarmed villagers and the impunity which their helplessness secures which provoke these acts of aggression. The remedy is simple. The application of it needs a little trust in the people and a little courage on the part of the authorities—the courage which is begotten of confidence in the people—and these dacoities will soon pass away among the events of the past. The editor once again invites the Government to adopt the policy which he has ventured to recommend. He is confident that if it is tried, the results will be so satisfactory that the Government will have no reasons to regret the experiment. Further, it will have indirect issues of a far-reaching character. Trust begets trust, and among a keenly sensitive people like the Bengalis, the consciousness that they are trusted will win their hearts. It will help forward the policy of conciliation which is the policy of His Excellency the Viceroy.

Distribution of arms and ammunition to certain villages in Eastern Bengal and Assam.

BENGALEE, 13th Oct. 1911.

1243. Referring to the recent notice issued by the Commissioner of Police prohibiting the carrying of sticks, etc., by people not exempted under the Indian Arms Act of 1878, the *Bengalee* says that so far as this notification prohibits any person from carrying any sword, spear, gun or other offensive weapon in any public place, it has nothing to say. But to prohibit the use of *lathis* or sticks, and this not for a day or an hour, but for so long a period as six months, is an extraordinary proceeding. The Commissioner of Police clearly does not know the purpose which these so-called offensive weapons usually serve in this country. In the vast majority of cases they are the only weapons of self-protection. It would have been one thing to deprive the Kabulis and Peshwaris of the long *lathis* by means of which they terrorise peaceful people and which are sometimes longer and more formidable than regulation *lathis*. It is quite another to deprive peaceful pedestrians of their only means of self-protection, say, from the attacks of mad dogs. The editor thinks that the notification so far as it relates to *lathis* and bludgeons generally has been extremely ill-advised. It was certainly unnecessary, and it is to be feared that it will be a source of great hardship to a considerable section of the community. It is trusted that Mr. Halliday will yet reconsider this part of his decision.

Police notification.

BENGALEE, 13th Oct. 1911.

1244. The *Amrita Bazar Patrika* says that it learns from a reliable source in Patna that Mr. Weston has been relieved of all executive duties, inspite of a representation from the Local Government to retain his services at Patna, and that he will be placed on special duty in connection with the revision and formation of "circles," whatever that may mean. Possibly these "circles" are connected with the reorganisation of the Chowkidari Department, or it may be, with the alleged proposal of dividing the subdivisions into circles and putting a Civilian in charge of each. It is said that in its representation to the Supreme Government, the Government of Bengal suggested that the two Police officers, Maulvi Mazharul Haque and Babu Lal Mohan Guha should be dealt with severely, but that Mr. Weston might be allowed to go without any punishment, as the finding of the Court was that the former acted "*mala fide*", while the *bona fides* of the latter admitted of no question. But the Government of India, it is said, is of opinion that all the three officers should be treated in the same manner, at least till the result of the appeal is known. Hence Mr. Weston and the two Police officers, Maulvi Mazharul Haque and Babu Lal Mohan Guha, should, every one of them, be divested of their executive duties and placed on special duties of an innocuous character. The editor says that he is not quite sure as to the way the services of the two Police officers, the Maulvi and Babu Lal Mohan, are being employed to do clerical duties in the Inspector-General's office. It is believed each of the three officers is drawing his usual salary, though their present duties must necessarily be of a light nature. Nay, Mr. Weston, as Circle Officer, may even get some special allowances for travelling and so forth. Thus so far as pecuniary

The three Police officers concerned in the Midnapore case.

AMRITA BAZAR PATRIKA, 14th Oct. 1911.

considerations go, none of these officers is a loser by the "punishment" meted out to them. Rather they are gainers. For, as stated above, though they will not have to do any of the onerous and responsible duties with which they were previously entrusted, yet they will draw the same pay. Of course, there is no denying that Mr. Weston has suffered somewhat pecuniarily in consequence of his promotion being stopped. In one respect, the Government of India have allowed the Local Government to have its own way, viz., in filing an appeal against the finding of Mr. Justice Fletcher. The Government of Bengal, however, has taken a serious risk on itself by its decision to fight the case in the Appellate Court. For, like the two-edged instrument, the result of the appeal may cut both ways. If the finding of the Lower Court is confirmed, then the Local Government will find itself in a most awkward position indeed.

### (b)—*Working of the Courts.*

AMRITA BAZAR PATRIKA, 12th Oct. 1911.

Sessions Judge of Nadia.

1245. In quoting a case of poisoning in which the Sessions Judge of Nadia disagreed with the verdict of the jury, the *Amrita Bazar Patrika* wonders how the Sessions Judge of Nadia under the circumstances, could find his way to differ from the jury? The words of the Hon'ble Judges are too significant to need any explanation. The Judge, it is to be hoped, will learn from this how to act in such cases in future, so as not to take upon himself lightly the responsibility of disposing of the lives of fellow creatures.

### (d)—*Education.*

AMRITA BAZAR PATRIKA, 16th Oct. 1911.

Hindu University Scheme.

1246. Writing on the subject of the Hindu University Scheme, the *Amrita Bazar Patrika* points out the unwisdom of the Government circular recently issued in this connection. It states that no officials should help the promoters of either the proposed Hindu or Mussalman University. Now, to promulgate such a circular after the Mussalmans have availed of the services of many officials in connection with collecting funds, may be naturally interpreted as unfair to the Hindus, who came later in the field, and are just now in the midst of their efforts. The circular ought to have been issued just after the promoters of the proposed Moslem University commenced their agitation, so that the two communities might have been in the same boat in this respect. The circular is calculated to do distinct disservice to the cause of the proposed Hindu University, for the co-operation of the officials goes a long way in furthering the cause of a movement, Hindu or Mussalman, in this country.

### (h)—*General.*

BENGALEE, 14th Oct. 1911.

Eastern Bengal and Assam and the King-Emperor.

1247. In connection with a suggestion by Mr. Bonham-Carter, Commissioner of Dacca, that a joint address should be made to the King on the occasion of the Royal visit to India, the *Bengalee* asks why on earth should the youngest Province in the Empire crave an indulgence to which much older and more important provinces have not aspired? There is no proposal for such an address being presented by the United Provinces, the Punjab, the Central Provinces or Burma. Then why one from Eastern Bengal and Assam? Is it because it is the "fattest prodigal son" of the Empire to whom many things are permissable out of the ordinary course of events in a family arrangement!

BENGALEE, 17th Oct. 1911.

Partition Day.

1248. Writing on Partition Day, the *Bengalee* says that to-day is the "*Rakhi*" day and Bengal wakes up from its slumbers to cherish amid universal manifestations of sorrow the memory of a day that six years ago witnessed the administrative division of the Province and the sundering of our race. Six years ago under the presidency of one, alas! now dead, our people took the vow that they would

do all that lay in their power, with the aid of the constitutional means at their disposal, to guard themselves against the evil effects of the partition. They have, indeed, kept their vow. For to-day East and West and North Bengal is vibrating with a common pulsation and is moved by the sense of a common sorrow; and the *Rakhi* demonstration with all its accompaniments will take place all over the Province. No food will be cooked; the domestic hearth will not be lit; the streets will be thronged with barefooted walkers hurrying to the river for ablution; there will be sorrow marked on every countenance, combined with determination to continue the fight and the hope and the confidence that the great Government under which they live will do them the justice for which they pray. It is trusted that the day is not distant when this day of mourning will be converted into one of rejoicing over the redress of a great national grievance.

Partition Day.

1249. The *Hindoo Patriot* reports that the whole of Calcutta was observing the anniversary of the Partition of Bengal yesterday as it has done in the past. All was quiet and still, shops and bazars were closed, and new comers at one o'clock yesterday might have mistaken the streets for those of a deserted city. The town showed real mourning and presented a sorrowful spectacle and many thousands were seen in the evening wending their way to the Federation Hall where everything went on smoothly without any hitch. The addresses too were very mild and dealt with the errors of Partition and the consequent results of the scheme. HINDOO PATRIOT, 18th Oct. 1911.

*Ibid.*

1250. The *Amrita Bazar Patrika* writes that it is said that the feeling against Partition is waning. Yesterday's demonstration, however, shows that this feeling is as keen as ever. In the morning, tens of thousands of people bathed in the sacred waters of the Ganges and prayed to heaven for the reversal or modification of the measure which has gone straight to the innermost recesses of the nation's heart. As a token of protest, a large number of shops in the town were closed, and there was no transaction of business in various parts of the city. The "*Rakhibandhan*" ceremony was carried on as usual, while there was scarcely a Hindu house where fast was not observed. In short, the people of Bengal did all they could possibly do to show the intensity of pain which Lord Curzon's folly caused to a whole nation, unnecessarily and without any rhyme and reason. AMRITA BAZAR PATRIKA, 18th Oct. 1911.

*Ibid.*

1251. In connection with the Partition Day ceremony, the *Indian Mirror* says that signs were not wanting to show that the public had not the same keen relish for the demonstration as they had formerly, for there was considerable falling off in the number of those who assembled in the bathing ghâts in Beadon Square or in the grounds of the Federation Hall that is yet (even after six years) *in posse* and not *in esse*. In the morning the bathing ghâts presented a scene a little livelier than usual, for there was a slight accession to the number of those who are wont to take their morning bath in the river. Save for the occasional shout of *Bande Mataram* from juvenile throat to relieve the monotony of the bath, there was nothing particularly remarkable to mark out the ceremony at the riverside as anything out of the common. INDIAN MIRROR, 18th Oct. 1911.

The Press and the Punjab Government.

1252. Referring to the fact that the Punjab Government have issued a warning to the press in connection with the estrangement of feelings between the Muhammadans and the Hindus, the *Amrita Bazar Patrika* quite agrees that this move might have been actuated by the very best of motives. But will the manner in which the Punjab Government has moved in the matter strike at the root of the evil? The Lieutenant-Governor evidently throws all blame for the stirring up of ill-feeling and jealousies among Muhammadans, Hindus and Sikhs on the devoted head of the local press. It cannot be denied that in some measure newspapers are responsible, but then they are only the mouthpieces of parties. Instead of laying the entire blame on the public press of the Punjab, the Government in fairness ought to make enquiries whether any official subordinates by showing partiality to one community are creating an impression, rightly or wrongly, that Government is not strictly impartial. The editor has no doubt that there is much truth in the above. AMRITA BAZAR PATRIKA, 19th Oct. 1911.

AMRITA BAZAR PATRIKA, 13th Oct. 1911.

The Agent to the Governor-General.

1253. The *Amrita Bazar Patrika* draws attention to the peculiar case of a young man in Bundelkhand. This young man unfortunately got involved in a criminal case and was convicted and sentenced to a long term of imprisonment. His relatives submitted a petition to the Agent to the Governor-General, praying that the same be submitted to the Viceroy. The Agent, however, refused to have anything to do with the matter, whereupon the memorialists submitted a copy of the petition direct to the Viceroy. This was, however, returned with a note that such things had to be submitted through the proper channel, namely, the Agent. What the journal fails to account for is the action of the Agent who had absolutely no reason for refusing to do the needful.

INDIAN MIRROR, 12th Oct. 1911.

Resignation of Lieutenant-Governorship of Bengal by Sir Edward Baker.

1254. The *Indian Mirror* says that though not unexpected, the news of the resignation of the office of Lieutenant-Governor of Bengal by Sir Edward Baker will be received with deep regret throughout the province, as in trying times, he stood at the helm with conspicuous courage, tact and ability.

BENGALEE, 14th Oct. 1911.

Sir Edward Baker's *regimé*.

1255. Commenting on the *regimé* of Sir Edward Baker as Lieutenant-Governor of Bengal, the *Bengalee* says that his Government failed to avert the *Bakr-Id* riots in Calcutta, and his praise of the police was inexcusable. The proceedings of his Government in connection with the Hatwa Raj and the Dumraon Raj case were the subject of just public censure. During the closing period of his administration he developed a distinct tendency to be autocratic in his ways, and he sought to limit the debates in the Legislative Council. He, who in one of the early meetings of the Legislative Council, had declared that the time had come when government by persuasion must be substituted for government by compulsion, set an example of compulsion at strange variance with his own principles. His unsuccessful political prosecutions added to the unpopularity of his Government by creating in the public mind the impression that he had allowed himself too easily to be led away by the police and by legal advisers who imperfectly understood their duties. It is useless to disguise the verdict of public opinion on his administration, which is that it has been a failure. What is the lesson of this failure? It is simple enough and can easily be read. It is this, that Bengal has outgrown the stage when it can be successfully governed by a member of the bureaucracy, and that the time has now arrived when the administration should be placed in charge of an English statesman, brought up in the atmosphere of English public life.

HINDOO PATRIOT, 12th Oct. 1911.

*Ibid.*

1256. On the same subject, the *Hindoo Patriot* says that Sir Edward Baker was a popular Lieutenant-Governor in very bad times there can be no manner of doubt, and this fact alone should redound immensely to his credit. It was his real sympathy with the people that accounted for this; while he could be relied upon in putting down with a strong hand all those irreconcilables, bent upon uselessly endeavouring to subvert the Government and in running counter to all authority. The public prosecutions launched during his tenure of office cannot be considered a success by any means. But these were one of the circumstances beyond his control, while the prosecutions themselves will have to be looked upon as something with which India had hitherto been unacquainted, and the unsuccessful termination of most of them was accordingly more than what anybody could foresee or be prepared for. Sir Edward, however, cannot be saddled with the failure of these prosecutions, as neither can he be blamed that they had to be set on foot to put an end to a very serious and unexpected state of affairs. The cost of these was enormous and not much good appears to have been effected, unless it be that the real wrong-doer, may be retarded from his course from fear that he risks the dangers of a long and hazardous trial.

BENGALEE, 15th Oct. 1911.

The Bengal Lieutenant-Governorship.

1257. In connection with an article in *Capital* in which it is stated that the selection of Lieutenant-Governors for Bengal and other provinces in India, should be made from Home Members, the *Bengalee* says that what is urged is that Bengal should be allowed to resume her old position as a Presidency Government—a position that was created for her by reason of her importance. Whatever the reasons were in favour of it in

the olden days, they are emphasized by other considerations which did not then exist. Bengal is now the most strenuous charge. The problems of Bengal administration are the most complicated. They are rapidly assuming a Western complexion, and Western methods are needed for their solution. The ruler of the Province must, therefore, be one accustomed to Western ideals and brought up in the free atmosphere of English public life. Further the reunion of the two Bengals under a Governor and Executive Council would rectify the gravest administrative blunder of this generation, remove a perennial source of irritation and mark an important administrative reform.

The case of Jyotish Nath Mukherji.

AMRITA BAZAR PATRIKA 18th Oct. 1911.

1258. The *Amrita Bazar Patrika* says that the case of Jyotish Nath Mukherji, late a stenographer and confidential clerk in the service of the Government of Bengal, is certainly one to be lamented. This young man was unfortunate enough to fall under the suspicion of the police, was suspended and placed in *hajut* as an accused in the Howrah political case. The curious part of the case is that though found "not guilty" by the Chief Justice, he was dismissed from service. He, however, appealed against the order of dismissal, but to no effect, as the Government of India disposed of the matter by upholding the action of the Bengal Government. The journal asserts that the decision of the India Government is sure to cause much public disappointment.

The Archæological Department

INDIAN MIRROR, 14th Oct. 1911.

1259. Writing on the subject of the abolition of the post of Director-General of Archæology, the *Indian Mirror* says that it feels sure that in view of the strong protest which the proposal to abolish the Archæological Department has elicited from two successive Viceroys, the Government of India will reconsider its decision in this matter.

*Ibid.*

HINDOO PATRIOT, 17th Oct. 1911.

1260. Writing on the same subject, the *Hindoo Patriot* emphatically protests against the abolition of the Archæological Department. The editor says that the necessity for the existence of such a Department is obvious and hopes that Lord Hardinge will see his way to improve it rather than abolish it.

*Ibid.*

AMRITA BAZAR PATRIKA, 18th Oct. 1911.

1261. The *Amrita Bazar Patrika* opines that the proposal for abolishing the Archæological Department will hardly meet with the approval of the intelligent and educated public. Relics of the past are everywhere prized most highly, both individually and nationally. Their value in India is greater still These remind me of the past—a grand, glorious past—a past of which any nation might and should be proud. It is, however, not possible nor practicable for the people to conserve the ruins and relics that speak so eloquently to the modern world of India's great past; and thus it is for the Government to maintain them.

The Reorganised Postal Scheme.

AMRITA BAZAR PATRIKA, 18th Oct. 1911.

1262. The *Amrita Bazar Patrika* says that the Director-General may justly take pride in saying that the reorganisation scheme of the Post Office has benefited the Post Office employés, but it would have been far better had he in a statement shown how each has benefited. He speaks of the inadequacy of the previous scale of salaries and the increased cost of living. He must, therefore, admit that the dearness of living preys more heavily on the lower grades of employés than on the higher. The journal concludes by saying that this is the reason it asks for a statement to show clearly the proportion of benefit derived by the different grades.

Hindu *Sabha* and Moslem League

INDIAN MIRROR, 18th Oct. 1911.

1263. In view of the controversy being carried on between the Hindu *Sabha* and the Moslem League, the *Indian Mirror* says that it is not inappropriate to enquire in this connection whether the Hindu *Sabha* and the Moslem League cannot formulate a programme which will put a stop to the exhibition of religious and denominational strife. It is right that these bodies ought to come forward and lend their efforts in terminating a state of affairs which is alike embarrassing to the Government and detrimental to the progress of the respective communities. It is a pity that any section of the Press should lay itself open to the charge of pandering to low passions for mere increase of circulation. The reform of the newspaper press would be a fit subject for deliberation at provincial gatherings. It is quite as important as social reform.

MUSALMAN, 13th Oct. 1911.

Syedpur Trust Estate.

1264. The *Musalman* reports that the mismanagement of the Syedpur Trust Estate, one of the largest estates bequeathed by the late Haji Muhammad Mohsin for the benefit of Muhammadan education, and the desirability of instituting a thorough enquiry into the affairs of the estate were embodied in a resolution unanimously adopted at the Conference. The editor says that one must wait and see what action the Government of Bengal takes in the matter. It would not be politic on the part of the Government not to make a favourable response to the keen public opinion in the matter.

## III.—LEGISLATION.

BENGALEE, 13th Oct. 1911.

The Council Regulations.

1265. In connection with a semi-official *communique* announcing the result of the deliberations of the Government of India on the various proposals which have been made for the modification of the Regulations relating to the Legislative Councils, the *Bengalee* says that when it announced that the Government of India would revise the Regulations, considerable public satisfaction was felt, for the Council Regulations had given rise to very great disappointment. It is learned from the *communique* referred to, that "the changes contemplated are only formal" and "only in very few cases have recommendations been made for a redistribution of seats." So far as the Supreme Legislative Council is concerned, "the Government of India have no intention of taking up at present the revision of the Regulations." All this will cause disappointment. But it now appears that the Regulations will be practically left untouched and that the old anomalies will be allowed to continue. In all such cases there is the risk that if the mistakes are not rectified at the earliest opportunity, they are apt to be stereotyed and become settled facts in an arrangement, the modification of which becomes more and more difficult with time. The journal says that it should like to know something about the details. It would seem that in Bengal the Government will give up one of the nominated seats to the rate-payers of Calcutta. That indeed is a distinct concession to public opinion. It is hoped that the Government will take the public into its confidence by publishing the changes, formal and otherwise, which it has decided to make in the Council Regulations.

BENGALEE, 12th Oct. 1911.

A new tax.

1266. The *Bengalee* hopes that the proposal to levy an income-tax upon houses built for health purposes and used exclusively as such will be given up. It is a matter of public policy that people should be encouraged to build houses and seek change in healthy climates. For the most part these houses bring no profit in the shape of a pecuniary return. They are investments for purposes of health and should not be taxed. The journal associates itself with the appeal made by its correspondent, and trusts that His Honour the Lieutenant-Governor will intervene and stop these assessment proceedings. The gain to the Government will be trifling: the irritation and the injury to public health will be great.

## VI—MISCELLANEOUS.

HINDOO PATRIOT, 13th Oct. 1911.

The *Englishman* and the derailment on the Eastern Bengal State Railway.

1267. The *Hindoo Patriot* regrets to see that the *Englishman* should have ascribed the recent derailment on the Eastern Bengal State Railway as the work of anarchists. The journal expresses great surprise at finding its contemporary creating such cheap sensationalism, which may be said to be the property of the London dailies, who depend for their existence solely on such things. The editor is of opinion that Indian horizon is free from rabid political turmoils and the few instances found are inevitable in a large country like India, where people of all nationalities live.

INDIAN EMPIRE, 17th Oct. 1911.

*Ibid.*

1268. Commenting on an article in the *Englishman*, ascribing the recent derailment on the Eastern Bengal State Railway to anarchists, the *Indian Empire* says that many of the statements made by the *Englishman* are instances of exaggeration and distortion. The attitude of its contemporary clearly shows its desire to keep up the

flame of unrest and give the world at large an impression that anarchy still prevails in India in the same strength as before.

Anglo-Indian papers and railway accidents.

1269. In connection with the fact that the recent derailment on the Eastern Bengal State Railway was put down to be the work of some political conspirators, the *Bengalee* observes that as often as occurrences of a particular kind take place on any of the railways, one or other of these papers is sure to come forward with a theory which bears no relation to the facts of the case, and which in the vast majority of cases is the product of heated imagination. A political significance is readily read into the incident and, wherever possible, it is declared to be the work of conspirators. The evident object of these journals is to convey the impression that conspirators are still abroad, and thus to induce the Government not to relax its restrictive policy. BENGALEE, 13th Oct. 1911.

The *Collegian*, a new fortnightly journal.

1270. The *Indian Mirror* says that it is with great pleasure it acknowledges the receipt of the first number of the *Collegian*—the illustrated fortnightly "all-India journal of education (university and technical)" which has just come into the field. The objects of this journal are to embody the activities of the college-world in India, thus helping to establish an inter-collegiate relation between the various educational institutions; to keep its readers in touch with the educational progress of Europe and America; and to keep the friends of India abroad and other sympathisers in the cause of Indian education alive to the educational needs of India. INDIAN MIRROR, 13th Oct. 1911.

Bepin Chandra Pal.

1271. A Bombay correspondent writing on the arrest and imprisonment of Babu Bepin Chandra Pal, says that reading between the lines of Mr. Pal's statement, it is evident that he has climbed down much from his lofty precipice of unqualified autonomy, and it augurs well for himself as well as for the country that it should be so. Considering his recent utterances some people sympathise with his calamity. However, a month is not much, and it will be not very long he will be restored to his friends and relatives. INDIAN MIRROR, 12th Oct. 1911.

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9, ELYSIUM ROW,
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